

SALEM, OHIO, SEPTEMBER 15, 1855.

THE ANNIVERSARY.

We conclude to-day the report of discussions at our late Annual Meeting. We could present our readers no more important topics—none more fully discussed, nor more pertinent to the present circumstances of the people. Again the voters of the country are about to give in their annual allegiance to slavery at the ballot-box—again they are just on the eve of renouncing their sacred obligations to the slave—of consenting to the continuance in bonds of three and a half millions of human beings, that this wicked Government and Union may stand, and they selfishly enjoy the benefits which they imagine these bestow upon themselves. The Anniversary meeting enters its faithful, but unwelcome protest against this iniquity of Northern voters; and our report of its discussions places it now most opportunely in the hands of abolitionists, to circulate among their neighbors who are about to be guilty of this great wrong, and sin against the slave.

For this full and faithful report we are indebted to JAMES BARNARD, who has thereby done a most valuable and important anti-slavery work.

ANTI-SLAVERY CONVENTION AT NORRISTOWN, PA.

A large and spirited Anti-Slavery Convention was held at Norristown, Pa., on the 1st inst. The proceedings mainly had reference to the case of Passmore Williamson, the outrage of Judge Kane, and the supineness of the Supreme Court of Pennsylvania, in protecting the liberties of her citizens. A resolution was adopted commending to the friends of freedom everywhere the circulation of petitions to Congress for the impeachment of Judge Kane, and a Committee was appointed in Philadelphia to prepare a form of petition and distribute it for signature through the State. Jane Johnson was present at the meeting, and by her presence and her simple narrative produced a deep impression upon the audience.

J. Miller McKim, writing to the editor of the Anti-Slavery Standard, says:

"It was a great meeting. The hall was packed full, and the enthusiasm was unbounded. The resolutions will show for the temper of the meeting. The condemnation of Judge Kane was unanimous and unqualified. The people would not only listen to any apology for the man, but they would hear nothing that might be construed into an apology."

Jane Johnson was present and appeared on the platform. This itself produced a deep impression; but when, by request, she rose and told her story, there was not a dry eye or an unmoved heart in the audience. That such a woman, so intelligent, so lady-like in every way, so respectable, should have been the subject of such base treatment, was more than could be endured with patience. The speakers boiled over with feeling and the people responded to their utterances."

DISABILITIES OF THE COLORED PEOPLE.

The Cincinnati Herald of Freedom complains, not without cause, that among all the desirable changes in legislation, which politicians are proposing and promising, the non-enfranchisement of man in our own State has not been thought of. And yet he is disfranchised and outraged by law as no other class of persons are among us. The Herald says:

"We have here proposals for removing the burdens which afflict capital, but none for the more grievous by far of which our colored citizens complain."

The colored people are a constituent part of the population of our State, numbering tens of thousands, their names appearing on the tax payers, on the treasurers books in nearly every county of the State. They are not a class obnoxious to the charge of idleness to the government under which they live. Their rights are as sacred and should be as jealously guarded, as those of any other class of citizens. Yet how do we find the facts of the case? At the polls may be found on election day every class of man but the colored.

Other men may have the privilege of dictating through the ballot box, the mode of disposition of the money they pay into the State treasury, or the policy they deem it wisdom for the nation to adopt. Yet these colored tax payers will in their proportion feel the burdens of enormous taxation caused by the mal-administration of the public funds; and they, and their posterity will suffer for errors in policy which men of the day adopt, and which they have no voice in preventing.

From the colored man this protection is torn—when charged with crime he is tried by a jury of men who are his superiors in political grade, and who guided by the influence of caste, so all powerful in American Society, as frequently give an adverse decision, as much because the prisoner is a colored man, as from the law and evidence.

Any lawyer of modern practice knows, that it is easier to convict a colored man, than any other class of men brought before our criminal courts. An attachment of the Ohio penitentiary some years ago assured the Rev. James F. Clark, that a large proportion of the colored convicts confined there, would have been freed had they been white, anything said, he will convict a colored man.

The man Freeman, who several years ago, so horribly murdered a family near Auburn, N. Y., had become insane from a blow he received while in the penitentiary on charge of a crime which he was innocent.

If any class in the State need the protection of the jury trial by their peers, it is the colored men. The jury was established in England for the protection of men similarly situated, men who were liable to imprisonment at the dictates of men who were higher in the political scale than they.

Our city at one time presented a pitiable sight when the dozen or so superannuated colored paupers were thrown into the street in compliance with the merciless law, that denied a legal residence to individuals who had settled in Cincinnati whilst the present generation were in their cradles. Tis true they are now at times, the recipients of our door aid; but this is but a small favor, and one only desired by those who are ready to perish.

Cincinnati contains the bulk of our pauper population, not fifty can be found elsewhere, outside her limits at all the states besides. Yet in all of our counties colored tax payers are required to pay their assessments for the support of paupers. And the aged colored man who in his decline meets with misfortunes such as may befall any of us, is denied admittance to the Poor House he in his affluence had aided to build. Such cases have occurred.

The school tax in our State is also levied on all alike, but in the cities and villages of Ohio, whilst the white youth are gathered into imposing "union" school houses, and led in the faith of knowledge by the best men, that ample salaries can tempt, colored youths are almost everywhere, thrust into mean dilapidated school rooms, where the fatigue and discomfort of the body effectually precludes all mental improvement.

Bank stocks and merchants ledgers, are great evils, but human beings are greater. May our legislators remember this at their coming session.

Just 400 YEARS AGO.—The first book ever printed with a date appeared in 1455, just four centuries ago this very year. Nine years after, the Koran began to be publicly read at Constantinople, and about the same time the Bible was sent forth on the wings of the press.

NEGRO CATCHING.

On Friday two fugitive slaves were arrested in the passenger train on the Madison and Indiana Railroad, near Dupont, by John Manaway, Esq., and William Monroe, Esq. The first holds the responsible position of conductor of the train, the latter is Adams & Co.'s Express Agent. The fugitives had been hunted with dogs on the other side of the river; these, after a desperate fight, they had killed with their knives. The fugitives wandered about from Sunday night until Friday morning, having had nothing to eat, they were found in the forest trees provided, they despaired of escape and hailed the cars, were taken to Vernon in the U. S. Commissioner, remanded to slavery upon their own admission of being fugitives from labor, brought to this city on the return of the train, and before sundown were safe on the shores of our sister State, Kentucky.—*Madison Courier.*

Alas, for freedom, when such a heartless paragraph can be found in a Northern Democratic paper! Alas, for freedom, when such a heartless paragraph receives the support of Northern men! And what shall we say of them? May the mark of Cain rest upon them forever. They pawed their manhood for a few dollars—verily they shall obtain their reward, if there be any virtue left in the people of Indiana!

The above paragraph is from the Cleveland Leader. It is well. The mark of Cain is on these kidnappers. And the indignation of all honest men should burn against them, like a consuming fire. But let us ask the Leader, is it wonderful, that common ruffians, shall thus kidnap poor hearted fugitives, when Mr. Chase, the National champion of "Republicanism," in his journals through the State, affirms the "constitutional right" of slave-owners to recapture their slaves—and is careful to add, that "in no respect either by word or act or deed, will he trench upon any of the constitutional provisions?" Is it wonderful, we ask, after such concessions and declarations are approved by the whole Republican press? Will it be wonderful if kidnapping should be henceforth more rife than ever, when old abolitionists publicly boast that they intend to vote for a man for Governor with such constitutional principles and purposes? What is the difference in principle on this point, between Mr. Chase, Mr. Trimble, and Governor Medill? All three concede the duty of recapture—and there lies the wrong,—one affirms that Congress should make laws for this purpose,—the other, that the States should do the infernal work. In the slave's esteem, the work of infamy must rest upon every man who consents to give up the slave to chains, as well as upon every man who holds him. And neither the one nor the other should receive the vote of any man who claims to be an abolitionist, and who would escape the guilt of encouraging kidnapping.

THE "SQUATTER SOVEREIGN" ON THE UNION.

The Kansas "Squatter Sovereign" says there is no intention on the part of the Missouri and Kansas and Missouri slavery propagandists to annex Platte County to Kansas. The attempt, it fears, would breed a quarrel. Speaking of it, the "Sovereign" says:

"Well do they know the consequences that would necessarily follow such a result. Kansas, deprived of the aid hitherto received from her Southern allies, would prove an easy prey to these rapacious vultures of the North. If, however, the North flatter themselves that they can ever be done, we must humbly beg leave to undoeso them. We can tell the important soundings of The Tribune that they may expect an ocean of ink, their Emigrant Aid Societies spend their millions and billions, their Representatives in Congress spend their herculean theories till dawn of day, and the Kentucky Franklin Pierce appoint Abolitionist after Free Soiler as Governor; yet we will continue to tar and feather, drown, lynch and hang every white-livered abolitionist who dares to pollute our soil."

And though our fair Territory may be refused admittance into the Union as a slaveholding State by the political despots of the North, we care as little for their decision as for the continued and futile attacks which have been made upon our rights by the indecisive Cabinet who now administer the affairs of our nation. For we confidently hope that the last National Congress may meet in Washington, on the first Monday in December next, and we prophesy, with the first conviction, that time will verify our words, that never again will the Southern States of the Republic suffer dictation at the hands of a set of negro stealers and rascals who stand pledged to war upon their rights until liberation comes to be a virtue.

We ask the slaveholding community what object they had in view when, as free, independent and sovereign States, they consented to band themselves together under the Federal Constitution? Was it not for the purpose of securing sympathy and assistance from each and all, while they themselves should be protected from aggression on the part of friends or foes at home or abroad; at the same time preserving their identity as sovereign and independent members of the confederation?

Now if this Federal compact should at any time prove insufficient for protection, and a portion of the States should seek for their own aggrandizement to form or seek for their own aggrandizement, in direct opposition to their interests and wishes; what interest have those whose rights are trampled upon in the further observance of a compact which daily lessens their strength, and serves to strip them of their few remaining means of defense?

For what are laws enacted, if not for the protection of person and property? This same Constitution recognizes our slaves as property, and if it is to be observed by us, must protect the rights of the slaveholder, in whatever portion of the Union he may be. But when an individual, such as *Massachusetts or Ohio*, sees fit to annul the Federal obligation, and refuse to respect the rights of our citizens, are not the States whose rights are jeopardized thereby freed from their compact as clearly as if it were a mere civil contract between individuals?

If this be true—and we scarcely think it can be denied even by the most prejudiced—then has the South had sufficient cause to secede during every twelve months for the past ten years. Her inalienable right to do so, individually or collectively, we do not intend to argue, for we consider it a clear mathematical axiom, which none but fools or fanatics will attempt to dispute. If the Southern States have it not, who claim have they to their proud and boasted right of independence and sovereignty?

If it be not guaranteed by the Constitution, then they possess it by right of revolution, and let "the right make the might" be their motto.

MORE POPULAR SOVEREIGNTY.

The *Squatter Sovereign* of the 21st ult., contains the following:

"A Mr. Finney, a noisy and troublesome Free Soiler, was beaten on Saturday last, in this city by a pro-slavery man whom he had insulted. Two other persons entertaining Free Soil views, were knocked over and silenced on the same day. Abolitionists in this vicinity are in hot water."

Among these wretches it is considered good and sufficient cause for knocking a man down, to know that he "entertains Free Soil views"; in other words, that he believes it is better to have Kansas a Free State than to have it cursed with slavery. These soundbites are fast preparing the popular mind of the North for any action that may be necessary to punish such outrageous presumptions.—*Leader.*

We should be glad to think they are. But we fear the preparation will be a long one, if our Anti-Slavery Leaders continue to "proclaim" to the south, that there exists a constitutional right to hold slave, and that the north has no interest

Mr. Barnard. Try again.
H. C. Wright. But while you are trying again and again, what is your position? You are sustaining the infamous action of the majority, helping to extend slavery, and to protect the master against the slave. You cannot under the Government do other than aid the majority, and if you could do otherwise you are pledged not to do so. If you will not sustain the slave power while in the majority, how can you expect them to help you when the majority is on your side? Come out from the blood-stained Union. Place Ohio in a state of hostility to the Union. Form a Northern confederacy in favor of freedom.

Mr. Barnard. Give us a better boat than that in which we are afloat, and we will get into it.

Mr. Wright. We offer you a better one—a Northern Confederacy; a Government where freedom shall be protected, and which shall have, "no compromise with slavery—no union with slaveholders."

B. C. Gilbert, thought an injudicious course had been taken by some of the speakers, if the object was to get contributions from Free Soilers. You charge us with being worse than the Whigs and Democrats. You tell us sometimes that the Western Reserve has been made what it is, mainly by the efforts of disunionists, yet the Reserve is the stronghold of Free Soil.

H. C. Wright. Still this is the result of our teaching.

Mr. Gilbert. And yet you declare these Free Soilers far worse since their conversion than they were before, and then call upon them to contribute to your funds. He would be glad to see the Free Soilers contribute liberally. He had given himself, and expected to do so to carry on the operations of the Western Society. He believed the Society was doing immense good, and trusted voting abolitionists would aid in furnishing it the means of future usefulness.

S. S. Foster said he did not doubt but that his friend Gilbert spoke as he thought, but there was much of fallacy in his remarks, with some truth. This was not strange. We seldom find a grain of wheat without finding more or less chaff. He says we represent Free Soilers as worse than Whigs and Democrats. Who among disunionists has uttered such a sentiment? I have never said Mr. F. heard such a declaration or intimation from a Garrisonian. I have said, and if wrong in this am willing to be set right, that the Free Soil party is, at present, the greatest impediment in the way of anti-slavery. I am, I believe, the only man in our ranks who takes this position. Yet this is very different from saying that the Free Soilers are worse men than the other parties. It is because they are not worse men, but better ones, that they are a greater impediment, just now, to our cause. The better a man is while in a bad position, the worse is his influence. It has been shown that you are in a false position. You are the best men that occupy that position, and you use your influence against the true anti-slavery movement, and thus accomplish what Whigs and Democrats could not do, to injure our cause. I will give you credit for honesty—no I will not say that. You are not faithful to your convictions, nor true to the slave. It is an act of the deepest kindness in me to tell you that you are dishonest if I think so; for it may aid you in taking a better position. I believe you are doing wrong, you are undermining your happiness by disregarding moral principle. You are bartering your eternal welfare for some imaginary good. You act, not for the future, but for to-day; not on the principle of impartial universal love, but upon an infinitely lower principle. We will not allow you thus to send your brother to the auction block without rebuke. The moment you place your own happiness above that of your fellow man you destroy your happiness. We would call you back to principle, to sacrifice your selfishness, your hopes,—everything for the slave. My first work is to rescue my countrymen from the disposition to enslave their fellow beings—to bring them to do unto others as they would have others to do to them. This principle forbids that you should hold up a Government for the slave that you would dash it to pieces in an instant if it was made against yourselves. Dr. Dewey declared he would give up his mother to slavery to save the country. I repudiate the doctrine. Give up my mother, or to save the country! If my country can only be thus preserved, in God's name, let it go to the devil. That act which must be done by the violation of a moral principle, I will never do. I will pour out my blood if need be, to save my country, but no moral principle will I sacrifice, even to purchase such a boon. If your Government is such that you are willing to take under it the place it assigns to its meanest subject, then you may take it for yourselves, and not till then. But such you know it is not. To this point will I hold you till God gives me light to see that I am in the wrong, or you the virtue to repent. I may be wrong, but I know that I am honest. I believe that God approves my work even as my own heart approves. No fear of poverty, no hope of riches or honor shall deter me. I do not despise honor; I would like wealth, at least competency; I need money. I have a body to provide for, and a family to look after. But these things are but as dust in the balance. I can live on a crust of bread, or if I must be, I can starve. But I will not starve my soul, nor dwarf my manhood, God being my judge. I will denounce the men—no matter how high their standing or how great their influence—who use that influence in favor of a Government as unprincipled and corrupt as ours, as the greatest enemies of the Anti-slavery cause.

The Free Soil party, like the Whig and Democratic party, is not an honest party. Salmon P. Chase was not honest when he made the speech to which reference has been made in this meeting. For the sake of power and office he has made a compromise with sin. When the great struggle comes—the slave against his master—where will Mr. Chase be found? I shall be with the slave. If he is true to his declarations he will be with the master. Shall I call him honest to-day, when tomorrow, perhaps, if he carries out the principles he avows to-day, he will plunge the dagger to my heart? Whose bayonets did I encounter at Boston when Burns was dragged from that city into bondage. They were Free Soil bayonets. Free Soilers were in the service of the Union and Slavery. True there are many of you who would not do it. Yet whom shall I trust? You have agreed to stand by the Union and the laws that you and the slave tyrants have made. I would rather you would break the solemn pledge than fulfill it, but I am afraid if you lie to-day you may hold slaves tomorrow.

When Dr. Dewey said he would send his mother into slavery, the country was shocked and outraged at his depravity. Yet another man uttered the same sentiment, but in another form, and nobody condemned it. That man was Charles Sumner. He declared, standing here the country, that the Union was three times cursed, that such was his regard for the Union, that not over for so great a boon as the freedom of three millions of slaves would he consent to its dissolution. What difference is there

between this declaration and that of Dr. Dewey. No sentence, perhaps, ever uttered by human lips, did more than this to paralyze human liberty.—It had a fearful effect. The South was filled with terror at the election of Charles Sumner. But when he uttered that sentiment, so fatal to freedom, they were satisfied. They said "we have mistaken the man. He will be true to the compromises of the Constitution." I will not, I cannot countenance the men who thus aid the tyrant in crushing his victim, and by their words and deeds give strength to the oppressor.

MONDAY AFTERNOON SESSION.

Mrs. J. E. Jones, expressed regret that she had not been able to attend the meeting on the two previous days. She had come at the earliest moment possible. She had not heard the report of the Business Committee, and knew not what action the meeting had taken, consequently her remarks might not be opportune.

She thought a season of self-examination particularly appropriate on anniversary occasions. It would be well for each of us to investigate our own feelings, and the motives for action on the subject of human freedom. We often act from impulse, sometimes from habit, and frequently, perhaps, from principle. It is very common to act anti-slavery-wise from impulse. When the fugitive tells his tale of suffering, when he shows the marks of the lash, and trembles at the prospect of recapture and of further outrage and wrong, the listener is even moved with pity, and under the pressure of generous emotion extends aid—he gives, perchance, a hard earned dollar, and then he goes his way and forgets the needs of the oppressed. The deed was a kind one, and we will thank God for implanting in the human heart good or noble impulses; but it does not entitle the giver to the claim of being an abolitionist. When the hosts of freedom are marshalled in the conflict, he is not with them, for he is not of them. A similar act of benevolence has often been performed by the boldest advocates of slavery.

We often, the speaker said, act from habit, and we might get into the way of doing a little anti-slavery work occasionally, without having much conscience or principle in the matter. She used to be in the habit of attending commencement at Hamilton College; and the principal motive in going was the ride, the company, the good time socially. She would be unwilling to admit that she came to anti-slavery meetings for similar reasons neither would she accuse others of doing so, and yet she imagined that there were some attractions, to bring together so large an audience, besides the good of the slave. But whether we had come there from impulse or from habit; to have a pleasant ride, to enjoy good company, to hear good speaking, to have a good time, or from an abiding consciousness of the sin of slavery, and a determination to labor for its overthrow, she trusted that the season would be unprofitable to ourselves or to the oppressed.

"Let us all remember, however," said she, "that it is not sufficient to have impulses in favor of human freedom. Lives there a human being that does not feel these? It is not enough to associate with abolitionists; a slaveholder might do that. It is not sufficient to be well instructed in anti-slavery doctrines. Clay and Calhoun and Webster understood the doctrines well. It is not enough to weep over the wrongs of the slave. We might do the same over any work of Satan. But we must bear our testimony against the principle of chattelism in season and out of season, whether men will bear or whether they will forbear; we must labor with the zeal and faith of martyrs; we must be awed by no threats, and swayed by no favor, if we would be efficient workers in this struggle for human rights."

The speaker here drew a vivid picture of the slave mother lamenting the loss of her family.—She had been robbed of her heart's true treasures, and was left alone to weep and pray and wrestle with her agony. Would that we could throw light upon a path that had thus been darkened by the oppressor. Would that we could lead the wounds that slavery has made. But alas! we were too much inclined to satisfy ourselves with measures that reach not her case. Some of us flatter ourselves that we are true to the interests of the bondman, when the plan we propose could never, if fully adopted, break one single fetter. Though slavery might be forbidden north of the Missouri Compromise line; and forever abolished in the national domain, that slave woman would still be clothed in sadness—she would still mourn the loss of her loved ones. If the Fugitive Slave Law was repealed; if the Nebraska Bill was annulled, and the inter-state slave trade made illegal, such action would not lessen the weight of bondage under which the slave now groans. It is very desirable to accomplish each and all of these, and thus check the extension of the system, but far more desirable is it, and far more effective will be our labor, if we attack the institution itself. We should not then be diverted from the main question, or content ourselves with any compromises that shall leave one human being in bondage.

After some remarks of William Myers, setting forth what he regarded as the true idea of christian life and character, and the importance of being true to our highest convictions of right,—

Mary Grew of Philadelphia, addressed the meeting. No argument, she said, is needed to prove the odious and sinful character of slavery. We are all agreed that the system is evil and only evil, and that the slaveholder owes to his slave immediate emancipation.

This meeting is drawing to a close, you have been together two or three days, listening to appeals in favor of the anti-slavery cause. It is well that we should all ask ourselves "what have we to do in this matter?" We have discussed the position of the political parties, and religious bodies to which many of us have belonged, and found them on the side of slavery.—We should ask also where are we to-day? Individually we should inquire of ourselves "are we among those who are fastening the chains upon the slave?" If so, it is our duty, no less than that of the slaveholder, to undo the evil we have done; for we are verily guilty concerning our brother."

It used to be said that slavery is a matter that belongs to the Southern States. We do not perhaps hear this so frequently now; but, doubtless the impression yet remains with many, that the call to duty in this matter does not rest on Northern men and women as it does on those of the South. A few years ago, while in one of the Eastern States, I visited an institution where orphan and fatherless children were gathered together, and provision made for their wants and education, under the influence of the leading religious denominations of this country. In one room of this establishment, where colored and white children were at work together, I saw a quantity of slave whips for the Southern market. And I was told that a part of the time of the children was

devoted to the manufacture of these whips! Here thought I is a specimen of New England religion. Here was orthodox New England, rejecting in rituals of religion, and in their midst a place like this in which their own children were educated!

Suppose, instead of slave whips, idol images had been manufactured in that institution; would the church have permitted it, after learning the fact? Oh no. Dr. Wayland would have denounced it with words of terrible power. The clergy would have lifted up their voices as one man, and lashed, immediately and forever, such a burning shame from their midst. Yet when Dr. Wayland (who, I believe, was an officer of the institution) was told of the manufacture of these horrible slave whips in the institution, he only answered that something ought to be done about it, and that he would try to have it attended to. I hope he has attended to the matter; but, probably the work goes on, and not one of all New England's ministers will lift up his voice against it. Thus is the north sustaining slavery. Every church in New England is involved in one way or another, in this great iniquity. With scenes like this in the land of Roger Williams—within a stone's throw of the spot where his first tread—how will say it is the South that holds the slaves? Yes, it is well to look at home, and see if our own hands are not stained with blood—to ask each of himself "what have I done to rivet the slave's chains, or to break them?" and it is not enough to say we are verily guilty concerning our brother—to condemn ourselves for past faithlessness in this matter. We must bring forth fruits, meet for repentance.

Many seem to think it belongs exclusively to the abolitionists to free the slaves; that it does not belong to church or state to meddle with the matter. This is a great error. The obligation to labor for the bondman's deliverance, rests upon every one. All man owe to man, you owe to the slave. You owe it to him to undo the wrong you have done him. It is not the duty of all to become anti-slavery lecturers. It is one man's work to speak in public for the slave; others are to engage in different departments of the work. Some are called to lie in jails, and endure imprisonment in the bondman's behalf; some to suffer the vengeance of mobs. It is your duty, in a word, to work and feel for the slave, as you would have him work and feel for you, were you yourselves the slave, and he in your position.

Every one has a work to do to cleanse his country of this stain, to break the bonds that bind his brother. So act toward the slave, that you can answer to him, whether you remembered him in his bonds as bound with him—whether you have "put your soul in his soul's stead." Our life is short, its ending is always near. "Thy kingdom come," is the prayer of those who fill our pulpits every Sunday. "Thy will be done," is the response from millions of hearts; and yet these millions go on, and allow slavery to exist in their very midst. Thus is the standard of morals degraded in this land. It all comes of the fatal doctrine, that it is sometimes right to do a little wrong. This is the philosophy of our political parties, and it has found its way into the church. This philosophy once admitted, it corrupts men's consciences and it tempts them, deeper and deeper into wrong. There is always a crisis in the country—some Texas to be kept out of the Union, some Fugitive Slave law to be repealed, some Kansas to be rescued. Sometimes the union is to be saved, sometimes the peace of Zion to be preserved, sometimes the ministry will not speak for the slave, lest an important revival may suffer. In every department comes up this false idea, that it is right to do a little wrong. This choosing between evils is all a delusion. God does not require it, nor approve it. When he commands us to choose between sins, they will cease to be sins.

All this contributes to strengthen the power that holds the slave. A higher philosophy, a deeper devotion must actuate us, we must be brought to feel that "we would much rather be ourselves the slave, and wear the bonds, than fasten them on him." Whatever we do to corrupt the morals of the people makes stronger the bonds of the slave; for the system is the creation of public sentiment. While this public sentiment is corrupt, the system will live. We must do for the bondman what we would have him do for us, must never shrink from denouncing slaveholding a sin; we must cease to love our comfort and ease and wealth more than we love the slave, if we would hasten his deliverance.

Life is short, God has sent us into the world to do our duty, and for no other purpose whatever. Shall we carry out this design, or live, as many do, to gather up money, or gain honor, or literary fame? One man becomes a farmer, another a mechanic, another a merchant, all striving to be rich. And what then? What are riches, if they tend to harden our hearts, and ruin our happiness and peace? Abbot Lawrence died in Boston the other day worth millions of dollars. Of what avail was his wealth to humanity? The slave lost no advocate when the merchant prince of Boston died. Would you go down to your graves to have it said "he died rich," or would you rather have the bondman whom you redeemed to gather round your tomb and weep that they have lost a friend? The first thing we have to do is to do our duty. Never compromise the right, or commit even a "little sin" to save the world. Honesty is indeed the best policy, though it takes an honest man to find it out. Never fear to take the unpopular side when you believe it duty to do so. True greatness is not attained by a disregard of principle. To be truly great you must be good; and thus developed, you shall go forward from noble manhood to angelhood. How much better this, than to pass down into moral littleness, to begin life in another world lower than you began it here. Forget not then your responsibilities to the slaves' cause. When the tolls of the day are done and you lay your heads on your pillow; think for a little while of the slave, feel for a moment that it is you and yours who are on the auction block, and then answer each to your own heart what does God require me to do for him. Forget not the bondman either in your joy or in your sorrow and be always ready with willing hearts to labor for his deliverance as God shall give you strength."

After the adoption of the resolutions before the meeting, Rev. Mr. Wright of the Methodist Episcopal Church, said he had been invited by members of the Society to speak in explanation of the position of the church, and to correct some misrepresentations that had been made concerning it. He was sorry the position of the Methodist Church was not what it ought to be in this question. He knew they had not done all they ought. He doubted whether any individual could say with truth that he had done his whole duty, at all times, to the slave. He denied, however, that the Methodist church in the North is pro-slavery as a body.

When asked if there are not slaveholders in the church north; he said that he did not know that there were any. There might be, or there might

not. He had heard that there were; but not from any reliable authority.

Mr. W. spoke at considerable length, claiming that though much of the action of the church, through its general or State conferences, had been pro-slavery, yet the church itself could not properly be styled a pro-slavery body.

S. S. Foster, replied briefly. He reminded the audience that the speaker had not contradicted a single statement made in the meeting as to the facts in regard to the Methodist Church, on the contrary what he had himself admitted, was enough to justify all our charges against it; and he thought the fact that even its own ministers in Ohio did not know there were slaveholders in it was evidence enough that the Methodist Episcopal church is doing nothing to cleanse itself of its guilt.

At the conclusion of Mr. Foster's remarks the meeting adjourned, *sine die*.

ANTI-SLAVERY CONVENTION AT MESSE-POTAMIA.

The Convention assembled in the Universalist Church, at Messopotamia, on Saturday, Sept. 8th, at 10 o'clock.

The morning session was not very fully attended, but was rendered very interesting to those who were present, by an earnest discussion of the fundamental principles of the Anti-Slavery movement, participated in by HENRY C. WRIGHT, and others. Adjourned till 2 o'clock, P. M.

AFTERNOON SESSION.

The Convention was called to order at the appointed hour, and FRANKLIN P. LYMAN, Esq., of Messopotamia, was chosen as President, and A. M. POWELL, of New York, was appointed as Secretary.

The Convention was then addressed at length by S. S. FOSTER, who, in a speech of great power and earnestness, reviewed the rise and progress of the Anti-Slavery movement here in Ohio, speaking of the unfaithfulness of that class of persons at one time unwilling to be identified as partners in the pro-slavery U. S. Government, but who are now found in the ranks of the Republican party, not even proposing or asking that slavery shall be abolished—only that if it is the will of the majority, it may not extend beyond its present limits.

HENRY C. WRIGHT then offered the following resolutions, which he made the basis of a very able, clear and logical speech.

Resolved, That the will of slaveholders has ever been—now is—ever must be, the only practical Constitution of the present American Confederacy.

Resolved, That all who swear to support the Constitution of the United States, call God to witness that they will submit to and execute the will of slaveholders as the supreme law of the land.

Resolved, That it is the duty of the people of the North, to come out from the present Union, whose supreme law is the tyrannical will and to form a Northern confederacy on the principle of "No Union with SLAVEHOLDERS."

A. M. POWELL called attention to the freedom of the Anti-Slavery platform, and urged Free Soilers and others holding opinions differing from those entertained by Disunion Abolitionists, to give a free expression to the same. Differing as we do, both cannot be in the right; hence the importance of earnest searching discussion.

Adjourned till 7 o'clock, P. M.

EVENING SESSION.

The resolutions previously given, were again read by H. C. Wright.

A. M. POWELL, then addressed the Convention. He spoke first of the hideous character of American slavery and then dwelt upon the relation of Free Soilers, or Republicans, and other politicians to the accursed slave system, and advocated the necessity of revolution, and the immediate overthrow of the American Union.

H. C. WRIGHT followed in an earnest speech, showing up the pro-slavery character of American religion, repudiating it for himself, and warmly advocating the doctrine of "Commodoreism." He was listened to with deepest interest.

Adjourned.

SUNDAY, SEPT. 9TH.—MORNING SESSION.

HENRY C. WRIGHT again read the resolutions offered at previous session, and proceeded to speak at considerable length in their support. His remarks on the dissolution of the pro-slavery American Union, and the necessity of the formation of a new confederacy on the principle of "No Union with SLAVEHOLDERS," gave rise to an earnest discussion with Republicans and others in the audience, which continued during the morning session.

Adjourned till 1 o'clock P. M.

AFTERNOON SESSION.

S. S. FOSTER addressed the Convention. He spoke of the philosophy of the Anti-Slavery movement, showing clearly the duties of abolitionists. He then proceeded to speak of the compromising course of the Republican party, in this present political campaign, and to sternly rebuke the members thereof for their unfaithfulness to the slave.

After a brief period of discussion, following Mr. Foster's speech, the Convention adjourned to 7 o'clock P. M.

EVENING SESSION.

The

THE ANTI-SLAVERY BUGLE.

of disturbing that right. Certainly Missourians have as good a right to knock down Free Soilers as to enslave men and buy and sell women and children—knocking them down at their pleasure. And the men who concede any right to commit these crimes, must not wonder if taking advantage of this concession, the slave holding ruffians try their despotism upon those who unjustly and unphilosophically make the admission.

GOV. SHANNON'S DEBUT.

The St. Louis Democrat of the 18th ult. contains a detailed account of the proceedings of the Kansas Legislature, and also a report of the meeting at Westport, Mo., at which Governor Shannon made his debut, furnished by a regular correspondent of that journal. We quote as follows:

"He began by saying he felt proud in addressing an audience—an audience (grinding his teeth) that perhaps some might say was composed of 'border ruffians.' After going on in this style for some time—imitating, to the delight of small boys, the enunciation of a serpent in pronouncing such words as free soilers, abolitionists, &c., he made an elaborate apology for his indiscreet and uncalculated interference in political affairs." At the close of the address, three cheers were given for President Shannon and negro slavery in Kansas.

"This would not appear to a Northern man a very auspicious entry upon the duties of an office that, in the present condition of affairs, requires an impartial, cool-headed and discreet man.—Leader.

NO PEACE TO THE WICKED.

The Lynchburgh Virginian of a late date, seems to give up all hope of deliverance from abolition interference. Not even Disunion can save slaveholders from the meddlesome philanthropy of the impertinent Yankees. We think the Lynchburgher is right on this Union question. While abolitionists exist they will give no peace to slaveholders, union or no union. The Virginian heads its paragraph:

Disunion a FAILURE.—Mr. Benton is correct in saying that "separation is no remedy." It would save us from the annoyances of fanatics and fools in the free States. They are no more responsible for slavery now than they would be then, but the spirit of false philanthropy and meddling incompetence, so prevalent in the Yankee States, will not now, nor will it then, allow them to be quiet. Even England, with the broad Atlantic between us, is troubled by our "peculiar institution," and contriving means for its destruction. Let us, therefore, not hope that disunion would relieve us from northern interference.

SLAVERY VS. METHODISM.

The slaveholders of Jackson county, (Mo.), have warned the ministers of the Methodist Church North not to hold their Annual Conference according to appointment, in that county. Among their resolutions was the following:

Resolved, That if the ministers and others constituting said conference should, after this respectful remonstrance, persist in holding the same here, we shall hold ourselves fully acquitted from any consequence that may result therefrom.

Bishop Simpson, of Pittsburgh, is to preside at this Conference.

If these silly Missourians continue their persecution of the Methodist, they will yet confer upon them the reputation of Martyrs to freedom, a character they have been most scrupulously careful not to earn, and even now when lynched and expelled from the country, they go protesting that they are no abolitionists.

PASSMORE WILLIAMSON.

The Supreme Court of Pennsylvania has refused to issue a writ of habeas corpus, in behalf of Mr. Williamson. He therefore lies in jail at the mercy of Judge Kane:

PHILADELPHIA, Sept. 8

Judge Black read the decision of the Supreme Court this morning, in special session, held here upon the Williamson case. A writ of habeas corpus is refused on the ground that the Supreme Court has no jurisdiction to interfere with the judgments of the Federal Courts. All Courts have the exclusive power of deciding cases of contempt, and this court would not interfere with the action of the District Court in the premises.

Judge Knox dissented from the decision of the majority Court contending that the case was one demanding the interference of the Court; that the District Court had no power to issue a writ of habeas corpus at the instance of Mr. Wheeler, that power being in such cases specially delegated to the State Courts by act of Assembly, and that Mr. Williamson was guilty of no offense by his answer to the Governor.

The Courts of Pennsylvania will not release Williamson. The people should. But they, the mass of them, are spiritless, and seem fit only to be led.

VERY WELL.—The following resolution adopted by the Republicans of Erie county, Pa., is worthy the attention of some of the Republicans in this part of Ohio who have placed upon their tickets, not only pro-slavery Whigs and Democrats, but clippers and rum sellers.

Resolved, That we will vote for no Pro-slavery man though he be a Temperance man, nor for a man though he be an Abolitionist.

Our Ohio politicians seem to expect that Rum-sellers and drunkards will make and execute a prohibitory liquor law, and that they can abolish slavery by promising to let it alone. What blindness and folly.

CONVENTION OF COLORED MEN.—A Convention of colored men of New York met at Troy, in that State, on the 5th inst. They adopted a platform, in which it was resolved "to give the ear of our legislature, and our fellow-citizens generally no peace until they shall wipe from the statute book the anti-republican property qualification."

A Suffrage Association for the State was organized.

A BROAD HINT.—The Kentucky News gives the following significant notice to its delinquent subscribers:

In a week or two we shall give a list of those who have been non-paying or falling short of the News, that the public may know who not to trust upon word and honor for a small sum.

They have had the benefit of the News and the pleasure of hearing evil doers shown up, and it will now be their turn to hear how they act toward the editor of the News. Give and take gentlemen; right is right.

A BOUNTY DIFFERENCE.—The Democratic paper in New Lisbon estimates the numbers present at the late Republican Convention in that town at five hundred, all told. The Republican papers of New Lisbon and Salem put them down at from five to seven thousand. Our opinion is, there were from ten to fifteen hundred.

INSTRUCTION IN GERMAN, FRENCH AND ITALIAN.

HOWARD W. GILBERT proposes to commence in Salem, with the next week, classes in German, French and Italian. Those who desire to study either of these languages are requested to apply to him personally at his rooms at the residence of James Barnaby, where terms will be made known.

The classes which Mr. Gilbert proposes to open will offer a rare opportunity for the acquisition of these languages. Mr. Gilbert believes to be thoroughly master of the branches he proposes to teach, has had long experience as an instructor, and we are confident will remit no labor or attention necessary to the most rapid and thorough advancement of his pupils. He has ample European testimonials of his competence, which can be seen by application.

THE MEETINGS AT MOGADORE.

MOGADORE, Sept. 9, 1855.

FRIENDS: The meetings which were held in this place last Saturday and Sunday, by yourself, Foster, and Philoe, have resulted very favorable to the cause of Freedom and Humanity. The impression that has been made upon our citizens is good, better than of any preceding meeting ever held in this place. Many who were bitterly prejudiced against Mr. Foster, have had their prejudices removed. Although they may not agree with him in all of his positions, yet they regard him as an honest man, as one who speaks from the bottom of his heart, because he feels for those in bonds as bound with him. Many who have heretofore regarded him as an infidel, an Atheist, as an opposer of every thing that is sacred and good, have changed their opinion. Instead of the infidel and Atheist, they behold the true Christian. One who teaches the best morality, the highest Christianity; that Christianity which places man above parties, constitutions, forms and ceremonies; which teaches that we should love our neighbors as ourselves. We think them, judging from the feeling manifested, that our meeting, has resulted in good to the cause of freedom. It is evident that the people in this place who attended, hate slavery as they never did before; that many see their political and religious connection with the infernal system, as they never did before. Now this is what we want; get the people thoroughly abolitionized, teach them to hate slavery just as they would if members of their own families, a brother or sister, son or daughter were the victims and the great work of abolitionists is done. The people then will be prepared to act. They will act. Abolitionists will not have to urge them to act. No, they will act freely, there is no power that will stop them. No Union, or Constitution, no party ties, political or religious would be strong enough to prevent their acting for the slave's immediate and unconditional emancipation. Like Sampson's with, these hindrances would all be broken, and the oppressed slave would go free.

We think then that a good work has been commenced here. There are some who have been brought to see the sinfulness of supporting and sustaining a slaveholding government, and who doubt will act consistently with that belief. Some who vote with the political parties this fall, will do so, no doubt, with a more guilty conscience than they have ever done before. May the time soon come when they will cease to act with a party which regards the continuance of a slaveholding Union, and a slaveholding constitution of more importance than the emancipation of three millions and a half of slaves, a party that is willing to let slavery remain where it is if slaveholders will only let them alone.

The young men who have formerly taken no interest in the subject of slavery, have become quite interested, and desire to hear more on the subject.

Yours in behalf of the Slave.

A. M. HALE.

AN ALABAMAAN.

MR. UNION, Aug. 30, 1855.

When and how are we to comprehend the anomaly man? At this place there is at this time a well developed specimen of the species, one of a variety, (it indeed he can be classed) which claims to belong to the lower law; that is who acknowledges no law but statutory enactments. He claims to be pro-slavery to the core. Declares that a majority of any community have a right to exclude slavery from their territory, on the same principle that the majority in another community, have the right to incorporate it among their institutions. He is one of those whose principles are better than their opinions—practices, better than their professions. He is the bold outspoken advocate of slavery; will not for a moment look at the wrong done to the slave; takes the state position that it is the best condition for him—that he is better provided for; is happier, &c., &c., than if he were free and yet he has emancipated several, and has with him a little quarter blood from whose limbs he has stricken off the shackles, and whose mind he would exempt from them, by giving him such an education as will make him a man. Although he rejects the "higher law"—acknowledges no moral principles, he cannot consent to enter his ward at an institution where the prejudices of color would prevent a practical acknowledgement of equality with his class mates, and where the restraints imposed, and special supervision extended, in the recess of schools, must be such as liberal Quakers call a guarded education. He says that if he could find a good school, and a suitable guardian, in a settlement of that sort, it is all he would ask for the boy. He says the enactment and the repeal of the Missouri compromise were both wrong; that the Missourians and others cannot establish slavery in Kansas, nor does the slaveholder need it—central South America and Cuba suit him better. He prefers free-soilers to disunionists because they do not intermeddle with slavery where it is, he would be glad to exchange his Alabama estate for property here, &c., &c., until I am all most bewildered in deciding what it is to be a man and whether I, who am trying to decide, am myself one.

AMERICAN RELIGIOUS.—Kenneth Raynor, in a late speech, is reported to have said—"Give us American politics and American religion." To American politics (Ind.) Journal rejoins:—"We don't know of any American religion, except Mormonism, Shakerism, and Millerism. These are native American religions. The Christian religion, we believe, is of foreign origin, and its founder not a native of America."—*Inter-Ocean.*

We know of another kind—a slaveholding religion. And that is the kind that Kenneth Raynor and his associates are especially in love with, and besides, it is exclusively and preeminently "American."

There is a girl in Providence, 15 years of age who weighs 163 pounds.

PROSCRIPTIVE SCHOOLS ABOLISHED.

FROM F. DOUGLASS' PAPER.

We are indebted to the Boston Evening Telegraph, for an account of a meeting of our colored fellow citizens, in Rev. Mr. Grimes' Church, with reference to the abolition of caste schools in that city, and the anticipated admission of all children, without regard to color, into the various public schools. There was a large gathering of those especially interested, and the meeting was of a most interesting character. Addresses were made by Messrs. Garrison, Logan, Slack, and Neil, and well received by the audience.

We have always felt an interest in this Equal School Rights' question. It was upon this question that we made our advent into the arena of public life. We would not willingly subject ourselves to the imputation of an egotist, but our friends in Boston, will bear us witness that while a resident of that city, we were actually, in conjunction with others, for the abolition of the South School, believing it a curse to the colored and a disgrace to the white community. And now we rejoice with our Boston friends in the victory they have achieved. The Right, at last, lifts up its head in triumph. We most sincerely hope our friends will show us all, by sending their children punctually to the public schools in their respective wards, that they know, in this degenerate age, how to appreciate every recognition of their manhood. Let the South School be forever abolished; there is no excuse for its existence one hour. The Legislature has virtually abolished it; let no one be foolish enough to incur the disgrace of proterity by still clinging to its shattered remains.

We think our friends should have a grand celebration, in honor of the successful issue of this hard fought battle. Let them shake off Faneuil Hall with the jubilation of the crowd. The crowd vanquished; blow the trumpet loudly! An intelligent demonstration evincing to all around them, a hearty appreciation of this merited triumph, will tell effectively upon the Bastille of Prejudice.

We now behold another illustration of the motto "Truth is mighty and will prevail." In this triumph of justice over injustice, we see clearly how much can be accomplished, in time, by an inflexible adherence to the Right, and an unwavering confidence in the God of Truth. Let us not, then grow weary in well doing. Press on, through every opposing influence. We shall yet stretch forth our vindictive arm, and shall be made whole.

The following resolutions, reported by W. C. Nell, Esq., were unanimously adopted:

Resolved, That we tender our heartfelt thanks to the Massachusetts Legislature, and to all who have contributed to the result, for the act whereby colored and all caste schools are abolished in this Commonwealth.

Resolved, That in this act we recognize, through the providence of God, the sure and rapid progress of the anti-slavery enterprise, which, based upon the recognition of the truth of the fatherhood of God and the brotherhood of the race, deserves the advocacy of every lover of humanity.

Resolved, That to attest our appreciation of the passage of this law, we, the undersigned, as representatives of Boston, do hereby pledge ourselves to have our children punctually at school, and neat in their dress, and in all other ways will aid their instructors in the task which has been assigned them.

Resolved, that a copy of these resolutions be sent to the Superintendent of Public Schools, and that the public press be respectfully requested to give them an insertion.

BALTIMORE AND CHARLESTON.

The New Orleans Bulletin makes the following comparison:

At the beginning of the present century, the population of these two cities was about equal. Then Charleston enjoyed a far more valuable export trade; she had a larger and more extensive commerce, and was surrounded by a larger amount of improved land, capable of producing crops the most important in the world. She was ahead of Baltimore. In 1850, Baltimore had a population of 180,000, while Charleston numbered but 40,000, and the prosperity, the commerce and tonnage, bore the same ratio of increase to the population. The cause of this wonderful change is simply, that while Charleston depends on "great staple" products and commission merchants, (which alone cannot make or support a city,) Baltimore encouraged and established the mechanic, artisan and handicrafts man—thus making a home market for the produce of her soil—giving an outlet to her wares, and filling pockets for aid in paying taxes. In Baltimore can be seen on every hand the smoke issuing from the chimney stack of the manufacturer and the artisan. There you will find extensive ship yards, where they build the finest vessels in the world, and own them too. Not only deriving the benefits of a permanent manufacturing and trading population that constructs them, but reaping also the advantages of manning and victualing these vessels, and receiving the returns from freight earned. One city has relied on great agricultural advantages and commission merchants; the other has created her present prosperity, and sustained her advance in every respect.

AN OLD KENTUCKY GENTLEMAN.

A correspondent of the Kentucky Statesman sends that paper a sketch of a very remarkable man (Elijah Denney) residing in the South-eastern part of Pulaski county. He will be one hundred and eighty years of age on the tenth of September next, and is now in the same vigor and health as when he was a young man.

He has throughout his long life been an early riser; works on his farm every day, and rides to Mount Vernon and Somerset once a week. He never drank but one cup of coffee in his life, and that was in the year 1818, and has never suffered an hour from sickness in all his life. The only ailment he ever had was arising from the bite of a rattlesnake, which was in the year 1779, the period he emigrated to Kentucky. Mr. Denney is a native of Carrick county, North Carolina.

He served seven years in the war of the Revolution, and was wounded at the siege of Charleston, was also at the siege of Savannah and in the battle of Enter Spring. He was also present at the battles of Camden, King's Mountain and Monk's Corner. He served under Colonels Horsey and Marion, and was an eye witness of the sufferings and death of Colonel Isaac Hayne, of South Carolina, an early victim of the Revolution. In height, Mr. Denney is about six feet two inches; he is very erect and walks with little difficulty. He would be taken at any time to be a man of middle age; his usual weight is about 150 lbs., and in his best days, as he informed me, he had never weighed over 170 lbs. The old man is a strict member of the Baptist Church, and rides six miles to every regular meeting of his church. He is also a violent opposer of Know Nothingism. He has four sons and five daughters, all living; the eldest is now in his 78th year, and the youngest son fifty.

IMPORTANT KANSAS ITEMS.

Adjournment of the Legislature—Pro-Slavery Convention and Nomination of Geo. Whitfield.

The Legislature of Kansas has at last adjourned. A vast number of bills have been passed—some of them exceeding in quantity any human law ever before devised. We give a brief summary, condensed from the columns of the St. Louis Democrat:

No Free Soiler unless he takes an oath to support the fugitive slave law, and Kansas-Nebraska bill, can hold office of profit or honor in this territory. He cannot be a Councillor, Representative, Sergeant-at-Arms, Doorkeeper of the Assembly, Public Printer, Clerk of the Legislature, County Commissioner, Probate Judge, Sheriff, Militia Officer, Lawyer, Public Notary, or, if challenged, a voter! In the marriage act as it originally stood, there was a clause prohibiting any clergyman from uniting the sexes in the holy bands of wedlock, unless he first took an oath to support the fugitive slave law, and organic act.

Death penalties have been enacted for all attempts to interfere with slave property—as deceiving negroes from their masters, &c.

The promulgation of abolition or free soil opinions is to be punished by two years imprisonment.

with hard labor at the Penitentiary, after October 1.

On the 29th of August there was a pro-slavery Convention held in the Hall of the Kansas House of Representatives. Two hundred and fifty persons were present. Doctor Stringfellow "tried the roast." The object of the Convention was to nominate a candidate for delegate to Congress from Kansas. General Whitfield, the present delegate was nominated.

Ex-Gov. Reeder appeared in sight at one part of the out-door proceedings. Irons and chains greeted him. Three or four delegates shouted about, "let's hang him." He walked on as calmly as a man does when he is galled at by half a dozen geese.

On the night of Aug. 30, a band of drunken delegates paraded through Westport, shouting "border ruffians," and giving "three cheers for Whitfield."

The closing scenes of the legislature were decidedly rich and characteristic. In the House, a resolution was reported, requiring the President of the Council to furnish a demijohn of brandy for the use of the members. Dr. Stringfellow reported a substitute, that the members of the House of Representatives furnish 50 cents each, to buy two quarts of red eye for the use of the members of the Council—as the old fadigas of that body only drank whiskey, and never that, unless treated by the members of the House of representatives.—This was adopted and the twenty cent tax levied.

From the Liberator.

THE FALL FEVER—THE CURE.

BY THE OLD COLONY BARD.

Politicians now are moving—
What's the matter?
Wondrous love for freedom proving
By their clatter.

'Liberty, can man resign thee?'
Some are chanting;
'Slavery, may we condone thee?'
Some are cauting!

Hands and feet, with compromises,
Union ties them—
Ask they South for half the prizes,
South defies them!

On his back still North is lying,
'Union saving'—
If to stand the weight were trying,
South were raving!

Keep him there while he is willing—
Grind him, scourge him—
Come within an inch of killing—
Bleed him, purge him—

Dose him well with warm communion,
Law and order,
Constitution and the Union—
Add 'soft sawder'!

COLLECTION AT MOGADORE.

| | |
|-------------------------------|--------|
| Mr. Atchison, | \$2.50 |
| G. Purdy, | 5.00 |
| John and Maria Cloumer, | 3.00 |
| Austin Hale, | 3.00 |
| Fitch M. Parry, | 3.00 |
| V. G. Thurston, | 1.00 |
| C. Smith, | .45 |
| Cash from sundry individuals, | 1.75 |

Receipts for the Bangle for the week ending Sept. 11.

| | |
|--------------------------------|------------|
| Morris Walton, Mo-Kaigs Mills, | 1.50-508 |
| Edmund Smith, Salem, | 3.05-543 |
| Henry Crow, Nankin, | 1.00-553 |
| Henry R. Watterston, Newburg, | 1.50-598 |
| Joseph Smith, New Brighton, | 1.50-590 |
| George F. Clark, Mt. Pleasant, | 1.50-553 |
| Jonathan Morris, Smithfield, | \$1.50-553 |
| Joe Haycock, Marlboro, | 1.75-529 |
| Mrs. T. A. H. Way, Winchester, | 1.50-522 |
| Roderic Owen, Tiskilwa, | 1.50-574 |
| Tyre T. Packard, Winchester, | 1.00-521 |
| David Marble, New Andoch, | 2.00-510 |

OBITUARY.

Departed this life, on the morning of the 4th of August, at his residence in North Manchester, Indiana, JAMES FRANK, aged nearly sixty years.

During the protracted suffering which preceded his death (caused by erysipelas) he manifested much Christian calmness and composure, often expressed his willingness to depart, and as his dissolution drew nigh, he settled his business, took leave of his family and friends, and full of the hope and faith in which he had lived, when about launching into eternity, he exclaimed, "Glory to God in the highest, peace on earth, and good will to men." Just at the close of his long and eventful life, he sealed the testimony which he had ever borne, that the faith that is good to live by will do to die by; and like a shock of grain fully ripe, he is gathered to his fathers, his happy spirit borne by angels to their seraphic homes.

He lived and died a member of the Society of Friends. For many years previous to his settlement in Indiana, in 1851, he had resided in Green Plain, Clark Co., Ohio, and was one of the faithful few who opposed the tyranny of Indiana Yearly Meeting towards Green Plain Quarterly Meeting, because its members were true to the principles of anti-slavery, which the Society had long professed to cherish.

Though since his residence in Indiana, he has been in a measure deprived of the religious association of former years, yet his interest in the progress of the principles of truth, as taught by the Society of Friends, remained to the last.

SECOND ANNIVERSARY

OF THE

MICHIGAN ANTI-SLAVERY SOCIETY.

The Second Annual Meeting of the Michigan Anti-Slavery Society will be held at Battle Creek, commencing on Saturday, the 6th of October, and continue its sessions two or three days.

The constant encroachments and assumptions of the Slave Power, its undignified efforts to make our National Government subservient to its designs of extending and perpetuating the horrid system of Slavery, and the success that has thus far attended those efforts, are awakening a spirit of indignation and resistance, and call upon every true friend of Freedom to be constantly and actively engaged in staying the mighty tide of usurpation and wrong that tends to blot with its withering curse every part of our beautiful country. We earnestly invite all who love liberty for themselves to meet with us on that occasion, and in a courteous manner discuss and devise the best means by which our country may be redeemed from the curse of Human Bondage.

able speakers from a distance will be present and take part in the discussion, among whom we expect Wm. Lloyd Garrison, Henry C. Wright, of Boston; Charles C. Burleigh, of Connecticut; Aaron M. Powell, of New York; Stephen S. Foster, of Massachusetts; M. R. Robinson, of Ohio.

By direction of the Executive Committee of the Michigan Anti Slavery Society,
JACOB WALTON, Jr.,
Corresponding Secretary.

The legislature of Kansas has passed an election bill, which provides, among other things, that able, desirous of becoming citizens, shall take an oath to support the Constitution, Organic Act, and Fugitive Slave Law. The men that have committed this monstrous iniquity are sheltered by the Democratic administration. And yet adopted citizens are expected to vote the Democratic ticket!

CINCINNATI ANTI-SLAVERY BAZAAR.

The Anti-Slavery Bazaar Committee filled with a consciousness of the great work yet to be done in arousing this nation to a true sense of the sin and evil of Slavery, and of the peculiar importance of the present crisis, would again call upon all lovers of Freedom and especially upon those of this community to aid them in swelling the success of their coming Bazaar, to be held on Wednesday, Thursday and Friday, Oct. 24, 25, and 26. All kinds of produce, goods, or money, will be gladly received and faithfully appropriated. The labor of these sales falls heavily upon a few. We trust the many this year will be willing to share the toll by liberal contributions and hearty sympathy. Friends at a distance intending to send boxes must see that they reach us in good season. We were sadly disappointed last year by the delay of some not arriving in time for the sale. The money raised is to be appropriated to the dissemination of Anti-Slavery truth by lecturers, agents, newspapers, conventions and tracts.

SARAH OTIS ERNST, MARY DE GRAW, MARY ANN, REBECCA WATSON, JULIA BARWOOD, MARY M. GUILD, EUPHEMIA COCHRANE, SUSAN W. HAYWARD, CORNELIA SHOREY, LUCY STONE BLACKWELL, SARAH ANN ERNST.

Address, SARAH OTIS ERNST, Cincinnati, Ohio Care of Luke Kent, Main-st. between 5th and 6th East side.

OHIO YEARLY MEETING OF PROGRESSIVE FRIENDS.

The Ohio Yearly Meeting of Progressive Friends will hold its next Annual Session at Salem Ohio, commencing the 23d of September 1855. All persons of whatever creed, sect or opinion on theology without regard to sex, color or position, are invited to come and co-operate with us on that occasion to discuss all questions pertaining to the present or future welfare of man, and put forth such instrumentalities as tend to elevate our race in its Intellectual, Social and Moral relations to the Universe.

D. WALTON,

SALEM, COLUMBIANA COUNTY, OHIO;
DEALER IN ALL KINDS OF STOVES.

Also, Manufacturer of Tin Ware, Stove Furniture, Pipe, &c. A great variety of Japanese Ware and Toys.

SALEM, Aug. 15, 1855.

FALL OF 1855.

WE are now in receipt of our New Stock of Fall and Winter Goods, consisting of a large and elegant assortment of

Ladies' Dress Goods,

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